177
301 the favorite ornament of both sexes, of adults as well as children (cf. Photos. 3, 4, 5, 8, and many others).

The Tapirapé showed the same love for those beads as did the
301 Karajá, wanting always the smallest and whitest ones (cf. Photo.
[171] 2) and showing intense dislike for those of other colors and those made of clear [105:90] glass. [Ed., the remainder of the paragraph is omitted.]

Among the Tapirapé, the beads I saw were used merely as necklaces. It is true that these Indians are also very fond of deck-
[855] ing out their children in these ornaments, and the larger the number of beads at the neck of a girl, the more beautiful she seems in everyone's eyes. People often borrow beads from each other to enhance this sort of beauty, and not only do married couples use their beads in turn, but this is also done between parents and children and between friends belonging to different families.

Beads were the object of the only theft between two Tapirapé
[674] committed during my stay at Tampiitáua. When Maeyma was deserted by his wife and hung his hammock next to that of Taipá, a matronly widow, she appeared on the following morning with beads around her neck. [Ed., the last sentence, which concludes the section in Vol. 105, is omitted; there is no section in Vol. 106.]

[107:107] Tapirapé of both sexes usually wear their hair cut
302 straight across the forehead just above the eyes, so that it cannot fall across the face (Photos. 3 and 28). They do allow it to grow on the sides and in the back, however. Some of the men, women, and children sometimes part their hair anywhere on the forehead, thus partly baring it (Photos. 59, 61, and 63). The hair reaches shoulder length in the back, and this occurs more frequently among the women than among the men (Photos. 4, 67, and 69). The latter sometimes hold it with a strip of inner bark tied around the head (Photos. 4 and 5) or gather it into a pigtail (Photos. 1, 4, and 7), while the women and children always wear it loose. The hair
171 of some boys seems to have been cut at several lengths (Photos. 2
302 and 8), as described by Krause (2, 209 and Fig. 37) for Karajá boys. It may be said that, as a rule, there are many similarities between Tapirapé and Karajá hair styles. In both tribes also, the hair of boys
[852] is cut all over to half a centimeter when they are about ten years old, except for a narrow strip of hair three centimeters long that surrounds the head like a crown (cf. Krause, ibid. and Plate 43, Fig. 2).

192 According to my Tapirapé informants, "today" is in, "tomorrow"
805 is ãntxeivé, "yesterday" is designated by the number antxepé, "one," and "day before yesterday" by mõkóimi, "two." [Ed., the remainder of the paragraph is omitted.]

Among the Tapirapé, the exact and numerical reference to a past event seldom goes farther back than mõkóimi, "day before yester-
[802] day," since as a rule they do not count to mãpit, "three," preferring to say vuaitépe, "much "(in quantity), or mõ (or mũ), "far away" (a word that designates great distance, in space as well as [93] time, and that is perhaps related to mõmbiri, "far away," in Montoya). Concerning the future, on the other hand, they frequently say ãntxeivé, "tomorrow," although they may be referring to a time later than the following day.

805 Since not only the computations of time but its direct denominations as well are invariably abstract, however, it is more convenient to the Tapirapé mentality to use mostly indirect designations by grounding the references to past and future times in concrete phenomena.
[821] Thus, they indicate the time of day by extending their hand in the direction of the place where the sun was or will be at the time in ques-
[171] tion. By what I saw, and also by what Krause (p. 339) mentions, the Karajá [Caraja] proceed in the same fashion.

If certain events took place several weeks or months earlier, the
[824] Tapirapé pinpoint them chronologically by showing with the hand the degree of development of certain plants at the times in question, for example, the height of maize or sugar cane. If several years
[856] have gone by, the Tapirapé narrator extends his hand to the height that a certain person had reached at that time. This person is usually the narrator himself, if his age enables him to do so. If he is about 50 years old and thus stopped growing dozens of years ago, but wishes to indicate an event that occurred five years earlier, he will use a child five years old or older.

805 It should be mentioned, finally, that the words kaém, "daybreak,"
823 and kanúk, "nightfall," are also used for purposes of orientation in
[192] geographical space, the former meaning "east" and the latter "west." Judging by the explanations given to me by the Tapirapé, the concepts of "north" and "south" are lacking among them.

101 [16] The Tapirapé Indians live in central Brazil north of the Tapirapé River, a left tributary of the Araguaia located in the extreme south of the state of Pará. They speak a dialect of Tupi-Guarani, the most widespread aboriginal tongue in Brazil. In spite of a great decline in their population, they still possess a rich cultural tradition which is peculiar to them and which distinguishes them [173] from other tribes. Their customs and traditions are transmitted orally with great care from generation to generation. One of the most 881 interesting among them is the ceremony in which the youth assumes the status of a grown man. This change in status is marked by nearly all peoples. Among us, when a young man reaches the age of 21, he can vote, marry, sign documents, etc.; among many primitive groups, the youth proves that he has become an adult by undergoing torture or achieving success in the hunt.

Among the Tapirapé, this tradition is observed with a festival [302] of song and dance called "hair-tying," for henceforth the young man will wear his hair tied at the back of the neck in adult fashion. For 858 several years before the ceremony, the boy keeps his body painted [302] black with genipap, wears his hair cropped close to the head--"like a monkey," in the words of the Tapirapé-- is subjected to food restrictions, and has his arms and legs scarified until they bleed so he [304] will "grow strong." When he reaches 14 or 15 years of age, his [856] family decides that the time has come for him to become an adult.

881 At the close of the rainy season, the time of harvesting and [221] thus of plenty for the tribe, the "hair-tying" ceremony is carried out. For months beforehand, the youth allows his hair to grow until it comes [302] down to his shoulders. Meanwhile, mother and aunts weave threads [462] (cords) to adorn him, while father and uncles collect feathers with [283] which they make elaborate ornaments. All Tapirapé youths become [237] adults through this rite; the sons of important men, however, and [554] those who were "favorite sons" (the Tapirapé elect certain children to preferential treatment) are much more richly attired than the others. The ceremony is costly to the family, and much time is needed before- [237] hand to gather the necessary materials--macaw tail feathers, short feathers of the blue macaw and parrot, breast fluff of wild ducks, [556] cotton threads for the ornaments, and beads. All these items are [435] valuable to the Tapirapé, who gauge their own wealth in these terms.